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The Masonic Craftsman

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of Freemasonry*

In This Issue: The Thirty-third Degree—Its Origin

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Light and white are its leathern folds;
And a priceless lesson its texture holds.
Symbol it is, as the years increase,
Of the paths that lead through the
fields of peace.

Type it is of the higher sphere,
Where the deeds of the body, ended
here,

Shall one by one the by-way be
To pass the gates of Eternity.

Emblem it is of a life intense,
Held aloof from the world of sense;
Of the upright walk and the lofty mind.
Far from the dross of earth inclined.
Sign it is that he who wears
Its sweep unsullied, about him bears
That which should be to mind and
heart,

A set reminder of his art.

So may it ever bring to thee
The high resolves of purity;
Its spotless field of shining white
Serve to guide thy steps aright;
Thy daily life in scope and plan,
Be that of the strong and upright man.
And signal shall the honor be
Unto those who wear it worthily.

Receive it thus to symbolize
Its drift, in the life that before thee
lies.

Badge as it is of a great degree,
Be it chart and compass unto thee.

FAY HEMPSTEAD.

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

VOL. 27 APRIL, 1932 No. 8

INDIA No one at all familiar with India at close range can fail to recognize much truth and the possible answer to a mighty riddle in the article, "The Power Behind Gandhi," by "Punjabi", printed in the last issue of this magazine.

Here is the opinion of a man at least partly familiar with the subject about which he writes. An intelligent person, this "Punjabi", and one disposed to get at the root of things, rather than to repeat the superficial utterances of men and women who have handled the subject of India with careless pen, and have not even scratched the surface of a country, the vast and silent influences of which find reverberations in all parts of the world in one form or another.

One fault with the common disposition on the part of most writers lies in the eagerness with which they take up from a purely personal and frequently an ulterior motive, the cause of the downtrodden and oppressed. They will shout to high heaven of the iniquities of this system or that, seek out incidents characteristic of any great aggregation of individuals, and place before the public all sorts of ill-smelling obscenities and agitate for their suppression and destruction.

While some writers are actuated by motives of good and sincerely strive to uplift India from the morass into which so large a portion of it has sunk, their information without a lifetime of study and investigation to support it must at least be incomplete, unfinished, and in fact, mischievous in its implications and otherwise quite valueless in the purpose of uplift.

So far as the Western world is concerned, it is safe to say that only the very smallest proportion have even a remote conception of India, its life and history.

Existing as it has for centuries before the advent of the Christian era, customs and creeds peculiar to the oriental mind have grown up, and a system of castes involving vital principles of living have enslaved millions of its people and condemned them to a life of utmost misery.

Not until the British came has any real progress been made toward lifting the intolerable burden from the backs of these unfortunate people. But the British have brought some light to them, by reason of the absolute impartiality of British justice. Mistakes have doubtless been made, but no unbiased observer will fail to verify the fact that to-day India is infinitely better off than she has been in a thousand years.

That there are misunderstandings even among the natives themselves is inevitable, when the vast ignorance of her teeming millions is considered, and the superstitions of centuries are not easily cast down. There will be progress under British rule, and no friend of India can continue to be her friend by advocating a policy of abandonment by Great Britain of the responsibilities involved in that part of "the white man's burden."

TOLERANCE The tendency toward a more tolerant consideration of things generally is to-day becoming increasingly evident. In the written and vocal records of contemporary publicists the old dogmatic didacticism gives way to a more magnanimous and tolerant outlook. The bellicose mutterings of the postprandialist is better tempered to the times, and with truth it may be affirmed "a good time was had by all."

Everyone knows the positive individualist who has a fixed opinion on every subject under the sun, and whether or not he has knowledge of it, expresses his views at each and every opportunity forcibly and not always elegantly. The matter of accuracy does not often disturb him. And how the modest listener, or reader, too busy or timid to take up the gauntlet and challenge the demon orator, smiled to himself and said more often than not, "Oh, well, (or h—!) let him rave. He's harmless!"

Trouble was that silence or lack of positive contradiction more often than not was construed to be agreement, and the self-satisfied speaker patted himself metaphorically on the back and considered himself a devil of a fellow.

"How sweet are the uses of adversity." Surely William Shakespeare knew his human nature. And when he wrote that sentence, whether or not there were financial upheavals in his day, it can easily be imagined that chastening influences were at work then, as now, to bring men to a reasonable attitude on life, and which pricked many a bubble or the vain man's windy balloon.

Now it seems that the meek shall at least in part, inherit the earth. For he who would prescribe for the ills of all mankind is now more quietly sequestered in the rear ranks, trying, too often in vain, to find out just what has happened to him, and why his panaceas have failed to function as he prophesied.

It's all to the good, however. Not with noise and ballyhoo, but in the quiet, serious contemplation of the business of life are its problems solved, and each in his own image bears out the truth of the lessons he has learned in his daily contacts with affairs.

HOLD FAST The times are trying to Masters and all others in executive positions in Freemasonry.

The need for sterling qualities of leadership exists. As the temper of metal is tried by fire so from present difficulties will arise men of vision who make of them opportunity to lift the Craft to higher levels of usefulness. It is a time to hold fast.

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Alfred H. Moorhouse, Editor and Publisher.

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Individual Lodge Program A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE
BOSTONJOSEPH A. MORCOMBE
SAN FRANCISCOWILLIAM C. RAPP
CHICAGOJAMES A. FETTERLY
MILWAUKEE

CO-OPERATION ESSENTIAL

By J. A. FETTERLY

Editor *Masonic Tidings*

THE subject to be here considered must, of necessity, be treated in a general way, for their detailed consideration would involve more space than the average publication can devote to it.



In whatever part of the country—even in foreign countries—the problems confronting lodge officers are much the same. The problem of attendance, finances, programs, etc., are ubiquitous. There are occasionally purely local subjects which arise to "distress and to annoy," but such neighborhood questions must be left for local settlement. Here we can only give thought to those subjects that are more general and of wider influence.

In the first place let it be said that the new Worshipful Master who attempts to work alone on those problems and to rely on his sole judgment for their settlement, is facing a hopeless and thankless task. He is licked before he begins. Another factor he should have in mind in preparing to deal with his various problems, is the opportunity thus offered to build up a wonderful machine for co-operation in his lodge. If, by dividing his work and sharing responsibility he can get ten or twenty or fifty of the brethren to aid him in his work, 75% of the battle is already won. An additional factor of this plan—a by-product, so to speak—is that by getting a number of the brethren working on some lodge problem, the pestilential attendance problem tends to solve itself. One of the well-recognized principles of psychology is that active participation, delegated obligation, arouses interest and enthusiasm.

Another important phase that by no means should be overlooked by the master in approaching the solution of any serious lodge problems, is that of securing the sympathetic co-operation and aid, if possible, of the past masters of the lodge. These brethren by their own experience are often in a position to offer valuable suggestions. Often, too, they hesitate to do so until asked, for fear of being deemed officious or meddling. If approached in the true Masonic spirit, "seeking light," these past masters will respond satisfactorily, and often their enthusiastic assistance may be secured.

All this means that plenty of serious thought must be given by the new master to his job. If such thought

has been given in the months preceding his election, the new official is the better prepared to start off on the path toward a successful administration without undue loss of time. He can immediately proceed to "sell" his chosen assistants and carefully considered committee men on his plans.

The worshipful master of a lodge of Freemasons should always have foremost in his mind his duty "to set the Craft at work and give them proper instructions." That the brethren may work intelligently, it is necessary there be "designs on the Trestleboard" and such designs can only be drawn by the master. To "communicate light and instruction to the brethren of your lodge," worshipful sir, it is necessary that you prepare yourself so to do.

It requires serious and connected thinking to be a leader.

LODGE PROBLEMS AND PROGRAMS

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, Calif.

THESE two subjects are inseparably connected; rather, they are different phases of the one subject. Masters and committees, having the welfare of their bodies at heart, and with knowledge of the peculiar conditions affecting their



groups and communities will arrange to deal with these, whether directly or indirectly. The first effort is, of course, to draw out a representative attendance. The most distressing situation that can confront a master and his officers is a beggarly turn-out of the brothers. This destroys enthusiasm and renders nugatory every effort for advancement.

It therefore is necessary that first endeavors be directed to arouse and keep alive the interest of the membership, and thus to assure presence of the brothers. What form the attraction may take will depend in large measure upon the habits and quality of the members. There are some bodies that can secure response only if the cheapest and most vapid forms of entertainment are offered. Trashy and sometimes questionable features will in such cases draw out the crowd, while whatever is upon a higher level meets disapproval and an empty house. Masonry is thus misinterpreted, and by such means brought into disrepute.

Fortunately such lodges are the exception, though many have a noisy and aggressive element that demands

the shoddy and worthless rather than anything that has value. The judicious master will not attempt to force "highbrow" programs upon a membership comprising men who are weary with the affairs of the day, and who come to lodge largely for relaxation and social contacts. But he will not be swayed against his own better judgment in permitting a low type of entertainment to be staged, whatever the plea.

The Lodge must be thought of as a place of learning. Even the social features can be so handled as to contribute to a higher regard and clearer understanding of Masonic ideals and principles. In no case should any activity bring these down. Nor can it be allowed that these are to be considered as unmeaning or negligible. It must be kept ever in mind that the first function of a lodge is the mental and moral improvement of its membership. The programs must therefore be nicely tempered and disposed so that instruction and entertainment may be given place, each being offered under many guises, appearing when least expected, the element of surprise coming in both the lighter and more serious features.

It will be found that the problems that are of the community life and of general importance, as affecting every family, will, if properly presented, call out a strong representation of brothers. Such topics surely come within Masonic limitations, for their discussion is for the building of a conscientious and informed citizenry, "a consummation devoutly to be wished" even in the Craft. These and the pressing problems of the Craft are on no account to be neglected in lodge programs.

The competent master and those whose duty it is to prepare the programs should keep one jump ahead of the brethren, in ability to plan and carry through whatever is decided upon. A multiplicity of cooks will spoil the broth. If everyone is shoving in his oar, and seeking to air his own vagaries, the result will be confusion and a patchwork of effort, unsatisfying and incoherent.

LODGE PROGRAMS—A MASTER'S PROBLEM

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

A REVIEW of the multifarious activities of lodges and the relative responses or reaction to the programs therein presented throughout the land, would be extremely interesting and make diverting reading.



from the serio comic vaudevillian or jazz phantasy to

A composite picture would doubtless reflect the varying elements in the population and be representative of the characteristics of different sections or communities. The zeal, or lack of it, of the average master and his organization, in their endeavors to stimulate Masonic interest, would be evidenced by a wide range of interesting experiments, ranging

the heavy crudition of the lodges of research with a hundred and one variations in between.

Freemasonry and the interest of its membership in lodge matters, represents an important cross section of the national life. In the frontier or "outpost" lodges, where the periodic assembly of men of kindred interests is an event of truly great interest, a close harmony on vital questions often will be found to tie the brethren together in very close bonds; the occasional raising of a candidate will be a matter of significance.

In the rural or village lodge the work will likewise be taken very seriously, a conscientious regard for its accurate rendering will actuate officers and absorb the attention of members, and in the interim or informal hour after lodge a pretty broad discussion on local topics will be heard with close interest to the welfare, not only of local public affairs, but to the individuals comprising it. The rural lodge is frequently very much of a family affair.

In the larger town or small city lodge, where that strange Rotarian or Kiwanian anomaly flourishes, will be found a desire for "drives" for this or that purpose, an added emphasis on parades and public functions, and a very earnest, well-meaning desire to see the organization grow. Enthusiasm here, perhaps, deserves a little tempering of conservatism.

In the great cities or metropolitan areas a certain cosmopolitanism in membership inevitably connotes a variety of activities. With whole lodges sometimes composed of men working in a language other than English, a multitude of tastes and a mixed conception of just what it is all about will be found. Here likewise will be found the great lodges of research, the ultra conservative lodges with a history dating back to Freemasonry's beginnings, and justly proud of their part in it, and many types of lodge in between. Metropolitan lodges will suffer from a certain indifference induced by the great variety of counter attractions and interests of a business or social nature which have a tendency to absorb a man's time.

To prescribe any set formula in the way of a program of activities for a Masonic lodge would be impossible. The general scope of such must be left to the good sense of the presiding master and his officers.

Children's parties, ladies' nights, bridge affairs, educational movies, an occasional lecture or Masonic play, and a number of other more or less conventional affairs will at once suggest themselves as being desirable. The windy post-prandialist may well be retired. Cheap vaudeville has no place in a Masonic program, nor the discussion of anything of a political or contentious nature. Above all, the work of the degrees participated in by as many as possible in an impressive and instructive manner will be found to be the most interesting feature of any program, for go where one will and see what one may, it is doubtful if he will find a more interesting or profitable way of enjoying a meeting in the company of brother craftsmen, and the company of these same men, before and after lodge, with the close ties of friendship and mutual understanding there set up, constitute one of the most valuable assets to any man who goes by the name of Freemason.

VARIETY AND MODERATION

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

AS in all things in life, local conditions and contingencies have their bearing, so that each lodge must select such programs as are best suited to its individual needs and resources. Selection of



proper programs will bring direct results in better attendance, and attendance in turn is the best criterion as to the degree of efficiency with which a lodge is functioning. The finest theory as to what should appeal to the brethren must give way to the stubborn fact indicated by their response. We may regret indifference to worth-while programs and preference for the frivolous and inconsequential, but the highest ideals have no effect on empty benches. Attendance cannot be compelled, but must be attracted. Once secured, if the master has the ability, he can stimulate greater interest in more essential activities.

In spite of all assertions to the contrary, the conferring of degrees is still the most important function of a lodge, as well as the strongest attraction to members. No program should be permitted to interfere with the proper and deliberate conferring of the degrees.

Second in importance is the transaction of the business of the lodge at the stated meetings, which can be made interesting and profitable by an able master. The restraint of formality can in some measure be removed, and the lay members should be encouraged to speak and take part in the proceedings. Keep things moving and close the lodge at an early hour.

The Thirty-Third Degree—Its Origin

By CHARLES H. SPILMAN

Grand Secretary-General of the Supreme Council of
Sovereign-Grand Inspectors-General of the Thirty-
third and Last Degree of the Ancient Accepted
Scottish Rite of Freemasonry for the
Northern Masonic Jurisdiction
of the United States of
America

A correspondent of the CRAFTSMAN in Vermont recently asked the editor two interesting questions. These questions were important to all members of the Scottish Rite, as well as many others interested in that body. They were, in consequence, referred to Brother Spilman, who as grand secretary-general has perhaps as sound a knowledge of Scottish Rite matters as any man living.

Beyond the essentials, the order of importance must be decided by the individual lodges. The study of Masonry is of value, as well as feasible, although much has been said of the futility of attempting Masonic "education." Small doses and tactful sugar-coating will be necessary until the appetite is developed. Induce members to ask questions about Masonic history, principles, symbolism and practice. Assign the questions to another member for solution, and devote twenty minutes or a half hour once or twice a month to discussing the questions in lodge. If a qualified member can be found, let him speak to the brethren for fifteen minutes on a given topic. A small study circle of the most interested members will come into being almost automatically. More pretentious lectures by formal speakers will naturally follow after sufficient interest has been developed. Addresses on economic, industrial or other informative topics are also excellent.

The social side is well worth cultivating. Ladies' nights in the form of dances, card parties, picnics, entertainments, plays, movies and similar attractions should receive reasonable attention in the general plan. Entertainments for the members only can be advantageously arranged. Home talent nights, patriotic celebrations, debates, mock trials, indoor golf games, catechism tests, open forums and round table discussions, community singing and solos by talented members—there is no limit to the variations possible.

Good judgment is necessary. If the program for an evening is too long it is ruined. If an invited speaker is called upon to make a formal address after 10 o'clock he is justified in refusing to fill the engagement. Many a good banquet has been utterly spoiled by having too many speakers on the program. Dismiss your assemblage before they have had enough—they will come back for the rest of it at another time. Hold them until they are half asleep, and they will stay at home when the next event is staged. Variety and moderation are good watchwords.

Brother Spilman has answered the questions, and his answers appear below. We are grateful to this distinguished brother for a very real contribution to the knowledge of the craft.—ED.]

"When was the 33rd degree first conferred in the United States and on whom?"

"Where did this Rite originate and when?"

In response to your request for information on these subjects I would state that the 33 came into being on the first of May, 1786, when the Grand Constitutions of the 33, designated as the Supreme Council of Sovereign Grand Inspectors General, were ratified by his Majesty, Frederick, King of Prussia, who as Grand Commander of the order of Princes of the Royal Secret, the original Scottish Rite of 25 Degrees, possessed Sovereign Masonic power over the Craft. Fred-

erick was at that time in failing health and the new Constitutions delegated the power, which he alone had possessed, up to that time, to a Supreme Council of nine brethren in each country except that in North America there was permission for two Supreme Councils. In the Rite then established of 33 degrees the 33rd and last degree was made the official and executive degree.

The first conferment of the 33° following the adoption of the Grand Constitutions was on August 2, 1795, when Colonel John Mitchell, late Deputy Quartermaster General in the Armies of the United States, was made a Deputy Inspector General for South Carolina by Brother Barend Moses Spitzer.

On the 31st of May, 1801, the Supreme Council of the 33° for the United States of America, now the Supreme Council for the Southern Jurisdiction of the United States, was opened at Charleston, South Carolina, John Mitchell being the moving spirit and associating with himself the required number of Grand Inspectors General. Mitchell became the first Sovereign Grand Commander. Thereafter the 33° was conferred by and under the authority of the Supreme Council.

As to your second inquiry the Ancient Accepted Scottish Rite, as we know it to-day, originated in Europe, but was definitely authorized in the United States in the form in which it now exists throughout the world.

When the early Freemasonry was organized in the Grand Lodge system in 1717 it began to flourish in a definite form, where prior to that year unconnected individual bodies had existed. The invention of new degrees was continuous in many of the countries of Europe during the middle part of the 19th century. They were varying in character and many of them were local in application and soon passed into oblivion. The three degrees of Entered Apprentice, Fellowcraft and Master Mason were the source from which the others sprang and these three degrees were selected with 22 others to form a Rite, which became known as the Ancient and Accepted Rite.

The Chevalier de Bonneville established a Chapter of 25 degrees in the College of Jesuits of Clermont in Paris in 1754. This college had given asylum to members and followers of the House of Stuart, most of whom were Scotchmen, and one of these degrees being known as Scotch Master, the new body organized in Charleston in 1801 gave the name of Scottish Rite to the degrees, and they have been ever since so known. Previous to the organization of the Supreme Council in Charleston the degrees were known as "The Rite of Perfection" or the "Ancient and Accepted Rite." The degree of the Scottish Master from which the Rite derived its name was one of the most ancient of the degrees in Europe, being of the period of the institution of the Master Mason degree. In fact, many of the early Lodges when formally constituted with the degrees of Entered Apprentice, Fellowcraft and Master Mason included as a 4th degree in their regular Lodge work that of Scottish Master.

The "Rite of Perfection" or "Ancient and Accepted Rite" operated from 1762 to 1886 under an early constitution known as the General Regulations and which

was said to have been approved by Frederick the Great. After 1786 the Grand Constitutions were the governing laws of the Rite. The General Regulations formed in 1762 were ratified in Bordeaux on October 25 of that year, and were the governing laws of the Rite in both hemispheres. Prior to that in 1761 Morin was formally delegated by the Grand Consistory of the Princes of the Royal Secret in Paris under date of August 27, 1761, to carry the Rite of Perfection to America, and his patent was the authority for its establishment in this hemisphere.

Morin landed in Santo Domingo and went thence to Kingston, Jamaica, where he appointed Henry A. Francken as Deputy Inspector General, and supplied him with a patent and a copy of the General Regulations which had been sent to Morin after their adoption in 1762. Francken created the North America Councils, and on December 6, 1768, he appointed as Grand Inspector General Moses Hayes, a merchant of the city of New York, the first Master of King David's Lodge in New York. Hayes later moved to Massachusetts, became Junior Grand Warden in 1785, and was Most Worshipful Grand Master of the Grand Lodge of Massachusetts from 1788 to 1793.

Under his commission from Morin, Francken established a Lodge of Perfection at Albany, New York, conferring the degree to and including the 14°, and this was the first organized body of the Scottish Rite on the Continent of North America, being formally constituted on December 20, 1767.

Inspectors were appointed for Pennsylvania, Georgia, Virginia and South Carolina, a Lodge of Perfection was formed at Philadelphia in 1782 and one at Charleston, S. C., in the following year, and a Council of Princes of Jerusalem was duly constituted on February 20, 1788, in Charleston, S. C. A Council of Knights of Kadosh followed in Philadelphia in 1796, and a Chapter of Rose Croix was established in New York City in 1797.

The bodies already established in Charleston accepted the Grand Constitutions of 1786, and thereafter worked according to their requirements, and in 1801 a convention was held and preliminary steps taken to form a Supreme Council of the 33rd and last degree of the Ancient and Accepted Scottish Rite of Freemasonry.

All other Supreme Councils in the world have been formed by the Supreme Council formed in 1801 or under the authority of Supreme Councils which it organized.

The Grand Constitutions having permitted two Supreme Councils in the United States the Supreme Council of the Northern Masonic Jurisdiction was formally established on August 5, 1813, by members and representatives of the Supreme Council at Charleston, with Daniel D. Tompkins, Vice President of the United States, as the first Grand Commander. These two Supreme Councils continue to-day, working in the utmost harmony, that of the Northern, comprising the 15 states east of the Mississippi and north of the Ohio—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Michigan, Indiana,

Illinois, Wisconsin—and the Southern Jurisdiction, comprising the remainder of the United States and likewise having bodies in the territories. There are also Supreme Councils in Argentine Republic, Austria, Belgium, Brazil, Canada, Central America, Chile, United States of Colombia, Cuba, Czecho-Slovakia, Dominican Republic, Ecuador, Egypt, England, France, Greece, Ireland, Italy, Jugo-Slavia, Mexico, Netherlands, Panama, Paraguay, Peru, Poland, Portugal, Roumania, Scotland, Spain, Switzerland, Tur-

key, Uruguay and Venezuela.

While the Scottish Rite originally included the first three degrees in Masonry, it recognizes the Grand Lodge system of Symbolic Masonry wherever the latter is established, and hence the Scottish Rite degrees to-day comprise those from the 4° to the 32° inclusive, conferred by the Lodges, Councils, Chapters and Consistories which comprise the subordinate bodies and the 33rd degree, which is conferred only by the Supreme Council.

Capitular Cornerstones

BEING ABSTRACTS FROM MASONIC AUTHORITIES OF INTEREST TO ROYAL ARCH MASONS—AND OTHERS

[ED. NOTE—*Massachusetts Masonry is fortunate in having among its membership men with an inquisitive turn of mind, who are not satisfied to accept the unsupported word of others without actual acquaintance with the facts. Now the work of research is not always a pleasant one, as many who have tried it discover. It requires utmost diligence and intelligence of a high order, if the results are to be worth while, and a singular devotion to the accomplishment of the object. In Most Excellent Jesse E. Ames, the present Grand High Priest of the Grand Royal Arch Chapter of Massachusetts, the Craft possesses a devoted servant. Brother Ames has been at much pains at different times to disinter valuable information from the annals of the past.*

In the following "abstracts" matter of great interest to the student will be found, and we reproduce them, and are thankful to the distinguished investigator for his services.]

MARK MASTER MASON

P. 105—Proceedings English Grand Lodge—1876.

"There are probably no degrees in Masonry that can lay claim to greater antiquity than those of Mark Mason or Mark Man and Mark Master Mason."

And there is no degree in all Masonry that gives to us quite the touch and sense of continuity with our ancient operative brethren as does the Mark.

The presentation is operative in effect and suggestion; the lesson is not veiled in allegory, or obscure, and its purpose is equally plain, either considered as an operative or a speculative Mason. There have been, and still are, perhaps, more ritual variations in this degree than any other. One historical writer told me recently, that he had a dozen different rituals of so-called Mark degrees that had been given in different parts of the world, that seemed to have no identifying parts with our degree as presented in this jurisdiction. In this country there is considerable variation in the ritual, but all present the story of the Mark.

It is a long and tortuous route to travel, to attempt to account step by step and in unbroken sequence this ritual we use, and show its word connection unbroken from Scotland.

It is true that the ritual of Scotland to-day is closely similar to our own. It is also contended that this was not the ritual they used in the earlier days, but that

they have adopted the ritual of this country, and because of that it is asserted that the Mark is an American degree.

If there ever was a degree, that no matter by what ritual it was presented, resulted in the expression of a definite lesson, that degree is the Mark, and the Scottish Mark of 1598, and our Mark of to-day, tell us that lesson. Speculatively, it is a lesson of life and living and service. We unhesitatingly ascribe the origin of the Mark degree to Scotland.

Why was the Mark, considered in 1600 so important, that each Mark man affixed it to his signature on the record book, as well as the Laird of Auchinloch, Wm. Boswell, who was not an operative workman, but a Mark Mason.

The Mark had then crossed the line of trades and crafts and had become "The Masonic name or representative of its possessor." This is the earliest known application, speculatively, of a Masonic symbol.

The Mark stood for something, there was reason for it, and long before, in the 12th and 13th centuries, the early laws of England emphasize the Mark. Hundreds of allusions and regulations are found in the records of those early days.

Always there was present, the incentive, the inspiration, the encouragement of quickening impulse for service, quality and effort to improve. As the craftsman chiseled upon the stone his Mark, he gained a respect and individual interest in the work of his hand. Emerging slowly out of the uninterested daily toil of common labor, he sensed the touch of pride, of honor and interest and ambition, and as he progressed, he more and more strove to put his very best into the work that bore his Mark.

With the earliest preserved records of the operative Masons we find the Mark, and as we trace their existence back through those earlier times, before the days of printing, the legends, the few old manuscripts and the Mark itself reveal to us the unlimited ages through which this thought, this use of the employment of the lesson of the Mark degree as surely been consistent and valued.

No one can say how far back in the remote ages the Mark was employed as a designation of individual work, or how far back there were Mark lodges or brotherhoods of the Craft. History or records of those days, if they ever were written, have not survived.

Printing was then unknown. But the Mark scattered throughout the British Isles is found upon many of the 978 cathedrals and castles erected from Melrose Abbey 1136, Kilwinning 1157, to the beginning of the 17th century, also at Strasbourg, Germany, and other edifices erected at that time upon the Continent. Even these are comparatively modern when other earlier Marks are considered. Every Roman brick maker had his Mark. On the stones among the ruins of the Egyptians, the Chaldean and the Assyrian, undoubted Masons' Marks are found. They are plentifully in evidence at Agra, India, and upon the stones of the famous pyramid of Cheops.

The Mark is an appeal to man to respect and improve his work and himself. Our operative brethren, not only employed, but they knew the value of "Logges" as they termed them, and the resulting association and loyalty of their workmen. They took a solemn oath and obligation, and were instructed with formality and ceremony.

In those operative days, they were graded as to their own standing and expertness as workmen. There were apprentices, fellow crafts, masters, mark-fellow crafts and master Mark Masons, but they did not confer upon them a speculative ceremonial degree. Their initiation was the only ceremonial, and given to all alike, but there were distinguishing identities with which each grade of workmen were afterward invested.

The Mark had a very substantial and definite place in the general plan of these organized bodies of operative Masonry.

No degree in Masonry has been so clearly identified as a Scottish degree as the Mark. In Scotland at one time, a part of the Mark degree as we now have it, was given as an adjunct to the fellow crafts degree, and to-day in Scotland, at the point where the S. W. repairs to his apartments, allusion is made in their ritual that this was formerly given in a fellow crafts lodge.

This degree was conferred by the later organized speculative Masons in the blue lodges for many years. It was a common method to convene a separate lodge of Mark master Masons under the sanction of and by authority of the charter of the blue lodge.

In the annual report of the Scottish Grand Chapter of 1865 we find the following:—

"In this Country, from time immemorial, and long before, the Institution of the Grand Lodge of Scotland (1736) what is now known as the Mark Master Degree was wrought by the Operative Lodges of St. Johns Masonry."

From the records of Phoenix Lodge No. 257 of Portsmouth, England, we take the following:—

"At a Royal Arch Chapter held at the George Tavern in Portsmouth, in First Sept. 1769 (Seventeen hundred sixty-nine) was written:—

Present: Thomas Dunckerly, Esq.
William Cook Z.
Samuel Palmer H.
Thomas Scanville, J.
Henry Dean
Philip Joyce
and Thomas Webb

Pro. G. M. bro't the Warrant of the Chapter, and having lately received the Mark, he made the Br'en Mark Masons and Mark masters, and each chose their Mark, viz:—

W. Cook, Z. S. Palmer, H. T. Scanville, J. Philip Joyce, T. Webb. He also told us of this manner of working, which is to be used in the degree, w'ch we may give to others so they be F. C. for Mark Masons, and Master M. for Mark Masters."

It is to be noted that although this record is of Phoenix Lodge No. 257 that a separate Warrant for a chapter was "bro't" by Dunckerly, and the record establishes the Mark masters degree in the possession of a chapter, beginning as of that date. Hughan says this is the earliest record known of the Mark degree established in a chapter.

It has never been found of record, where Dunckerly had "lately received it." The source without doubt, either directly or indirectly, was Scotland.

There are other early records of the Mark degree. The earliest of record we have in this country is Virgin Lodge, Halifax, N. S., Nov. 16, 1784.

St. Andrews Royal Arch Lodge, Boston, mentions the Mark Masons Lodge in their records of Oct. 23, 1792, it being at that time an adjunct of their Royal Arch Lodge. On May 30, 1793, a plate for the Mark emblems was voted to be procured, and it was shortly afterward made one of the essential degrees of the Royal Arch Lodge.

July 25, 1793, Stephen Howard, from Newburyport Chapter, was conferred the Mark masters degree in the St. Andrews Royal Arch Lodge, and soon thereafter it was made a part of the degree work of Newburyport Chapter. The Royal Arch Lodge of Boston was shortly after styled St. Andrews Royal Arch Chapter.

These are a few of the known records showing its arrival into Chapter Masonry in this jurisdiction. It had come down through the old blue lodges in Scotland, from the operative days. Later it had been presented in blue lodges in this country, including Massachusetts, and Chapman says:—"The Mark degree we are told had been worked in England in lodges held under 'Immemorial usage' derived from the old Atholl Grand Lodge. It had been customary to do this in a so-called Mark lodge under the warrant or sanction of the blue lodge." The system of separation of this degree in an auxiliary, organization or classification, is indicated in the early records of those Scottish operative lodges, when but a brief ceremony was probably conferred. Indeed this method may have been the germ or suggestion that led to the separation of the work of the capitular rite from the blue lodge.

From the early days the Mark, more than any other degree of lodge or chapter, has been given this separate distinction. Under the auspices of the early lodges of Scotland it was usually presented through a Mark lodge organized separately, usually with different officers in whole or in part, from those of the symbolic lodge. That was also the custom in its earlier days in this country as well. There is no known record of any Mark Mason activities in the London lodges at the time of the gathering in 1717, when the first Grand

Lodge of England was born. It seems evident that it was unknown to them, and at that time and probably for many years after was exclusively Scottish. Mention has been made of the tradition that some of the "Time immemorial" lodges of York (Atholl Grand Lodge) had worked a degree of Mark Mason.

No evidence has been furnished to substantiate this, and while it is not readily shown that they never had a Mark degree or ceremony in those days in any of the old English lodges, even so, the presumption is strong that whatever they had came from Scotland, where it had been of record for so many years.

The idea of a distinct organization for the Mark has always persisted even to this day. Mark lodges, separately chartered, were authorized by the various grand chapters in this country for many years. Pennsylvania retained this feature long after it had been annulled by the other grand chapters in the U. S. Their returns show that there were two of these Mark lodges in Pennsylvania in 1930. In other states they have long since been merged into the chapter work.

While the Mark has now been definitely placed as a part of the chapter system by nearly all the Masonic world, it still retains its individual Mark Grand Lodge in England, and is divided in Australia. The Mark Grand Lodge of England also has our Most Excellent degree. The Royal Arch is under a Grand Holy R. A. Chapter, which in turn is under the immediate control of their grand lodge.

The operative Mark Masons personified the application of "who best can work and best agree" in a most practical way. Speculatively, the lesson is ours to-day.

The ritual of Massachusetts has not been changed since 1850.

DEGREE OF PAST MASTER

Customs and limitations descended from time "immemorial" through the operative Masons are quite as sacredly observed in general by Masons as if they were a part of their constitution. The landmarks and usages of those early days are largely an unwritten law.

One of these was the restriction of the "Masters Word" to those who became masters of their lodge, together with whatever secrets were given with it.

A simple and concise statement of the reason for having a past master's degree is given in the address to the candidates at the close of conferring the degree. The short ceremony of qualification of an elected master of a lodge was used "as the best means that could be devised" to clear the way for the admission into the speculative lodges without the actuality, but with the pretense of being masters of lodges to the highest honors and distinctions bestowed by, and coming down to them from the operative Masons. They were early designated as virtual past masters.

The use of the ceremony of the qualification of an elected master of a blue lodge in this way, was but an incident and makeshift in the main contention concerning the "Masters Word", and was never proudly regarded by the English Masons, and has been eliminated from English Masonry for many years.

Laurence Dermott, the most forceful character in the seceding faction that organized into the "Grand

Lodge of Ancients", always protested it, and registered his outspoken condemnation of it on many occasions.

The Scottish Grand Lodge discarded it also a number of years ago.

Laurie describes the "Chair or Past Master" as being worked in a separate apartment, with none but past masters present. The master elect is examined as to his qualifications, and if he is found to be competent to discharge the duties of master of a lodge, he is obligated by the past masters, and receives a word, sign, and token, and report is made to the lodge accordingly. He says—"Few speculative references are attached to the ceremonial, it being properly only an obligation guaranteeing to the lodge that the master will act faithfully and properly toward them."

This description of the eminent Scottish authority, Laurie, is simply that of the qualification of an elected master in a blue lodge, and in this country, Jeremy L. Cross, the grand lecturer for six different grand jurisdictions, presents in his "Masonic Chart" of 1820, the same ritual and procedure for both qualifying an elected master in the lodge and "Passing the Chair" in the chapter. No reference is made to any installation ceremony, as is now used in the chapter work.

May 12, 1725, it is of record that Charles Cotton and Pappeton Ball were "Passed Masters" in an English lodge.

May 18, 1733, the records of Country Lodge, England, record the presence of "Master Warden, 3 Fellow Crafts, 6 Masters and 4 Past Masters."

Dr. Dassigny in 1744 mentions brethren as having "Passed the Chair."

While these allusions are indefinite, there are no cases of record in the early days, of any lodge omitting to qualify a candidate before conferring the Royal Arch, or even the germ of the Royal Arch containing the master's word, which was done unwarrantedly for some years before the R. A. degree was separated and amplified into a degree of itself.

Four brethren were "installed Masters" in a lodge at Bolton, England, on Nov. 30, 1769, and this is the earliest record known of installing the candidates and presumably seating them in the chair. This addition to the earlier practice was not general, but was afterwards taken up by other lodges. In England, the custom of qualifying the candidate as a virtual past master, in his blue lodge, appears to have always been retained after the separate system of Royal Arch Masonry was organized, until the requirement was dropped entirely, and this method was always pursued by the Grand Lodge of Pennsylvania until their elimination of it a few years ago.

In this jurisdiction it is of record that the past was given by some of our old blue lodges, particularly Union Lodge of Nantucket, and the earliest record we have of its being conferred in a chapter in this jurisdiction is at Newburyport in 1790. Their constitution adopted July 5, 1790, specifically provides for fees and regulations for passing the chair. These bodies always gave an obligation and instructions in the simple form of the regular elected masters qualification as given in any blue lodge.

When Thomas Smith Webb in 1797 constituted Temple Chapter of Albany, N. Y., it is recorded that

each of the brethren *were duly installed, and occupied the chair for a brief period.* This is particularly detailed in their records twice. It is quite unusual to write the detail of any part of a degree into the records, and it suggests that it was not usual at that time elsewhere, or they would not have emphasized it in this way. This is the earliest record of a chapter in this country, that records this particular part of the ceremony.

This grand jurisdiction did not work the degree in this manner, until 1850, at which time the general grand chapter meeting in Boston presented a revised ritual and method of work for all the degrees, which our grand chapter accepted, and this brought into our jurisdiction the Webb work of the past master.

The records of our grand chapter show that trouble ensued almost immediately. The past degree was in dispute and before the grand chapter for discussion nearly every year. Committees were appointed on the matter a number of times. In 1857 it was voted "that the past master's degree be the same as heretofore, divesting it of all levity."

In 1859, the continual controversy prompted the general grand chapter to attempt to revise the ritual they had presented nine years before, and which had been generally used since that time.

Their committee presented in 1860 a report of a new ritual, which was even more unsatisfactory to several grand chapters. Vermont withdrew from the general grand chapter. Several other of the grand chapters refused to be reconciled to it, and it was not successful.

In 1868 the proposition to eliminate the past master's degree was presented in the general grand chapter, and was laid over for action until the following Triennial in 1871.

Regarding this pending proposition, the Grand High Priest of Ohio in his annual address September 13, 1870, recommends the adoption of it in the following language:—

"First—Its original design was not a degree nor was it so used, but an honor and distinction conferred on the incumbent of an office.

"Second—It has no elements of a degree. It is simply the ceremony of inducting a master into his office. There is nothing about it necessarily secret, except its covenant and means of recognition. The latter are practically useless.

"Third—It is of no interest to one passing through the chapter, because there is nothing of importance communicated, either in itself or relatively to other degrees. The order of high priesthood can only be conferred on those elected high priests. It is their exclusive privilege. In harmony with that arrangement, the honor of past master should be the exclusive property of masters or past masters of lodges.

"Fourth—The only possible objection to its abrogation is, that the covenant every Royal Arch Mason has taken, is in the way. And yet I believe that the power or body that enacted the law requiring it, can repeal the law, and release from the claims created in the past. It is an enacted law, not an original, necessary or inherent law.

"Fifth—So modified, with the 'past masters degree'

confined to masters of lodges our American system would be simplified—more in harmony with itself. So modified, in a few years, no one would be found who would have it restored under any consideration."

Commenting on this, our M. E. Grand High Priest John W. Dadmun said,—"In our estimation these reasons are good and sufficient, and we should like to see this change accomplished, if it could be done harmoniously."

However, the change was defeated in general grand chapter September 19, 1871.

On September 10, 1872, Alfred F. Chapman, then grand high priest, (after having served the grand chapter as grand lecturer for several years and also in other offices), the following was voted, and has since remained in force in the Grand Royal Arch Chapter of Mass.,—

"We therefore recommend that this grand chapter continue to instruct in the Ritual in the future, as it has in the past, believing that the interests of R. A. Masonry will be best promoted by protecting the land-marks against innovation and transmitting unimpaired the traditions received from the founders of the order in the old world, as well as the new."

Recently the addition of installation in the chair, incorporated in 1850, which by misuse had caused the trouble, had been eliminated, and this jurisdiction has now returned to the simple ceremony commonly used the previous one hundred years.

MOST EXCELLENT MASTERS DEGREE

Alfred F. Chapman, General Grand High Priest of the United States—1883-'86—"As to the origin of the most excellent degree, that is obscure—

This indicates transition, and suggests that the super-excellent degree of 120 years ago (this was published in 1895) contained the marrow, and something of the bone of the most excellent degree."

The earliest record of the name "Most Excellent Master" applied to a degree appears to be that of Hiram Lodge No. 1 of Newtowne, Conn., on the occasion of their constitution by Washington Lodge No. 1 of New York. Unfortunately no records are preserved of that, or of earlier data, of Washington Lodge, which (so Wheeler of Connecticut says), have records running back to 1783.

M. E. Companion Chapman and others have, in an effort to reach the source of the name "Most Excellent Masters Degree," made every effort possible to locate definite record of Washington Lodge No. 1, but never were able to obtain anything tangible.

However, Washington Lodge No. 1 without the records, is placed, by its warrants to other lodges, and the records of their beginnings, as the pioneer of at least the designation, "Most Excellent Masters Degree."

So far as is known, no record or description of the work or ritual of that most excellent masters degree has ever been found, nor is there any assurance that it embodied in its ritual any part of our present most excellent degree at all. A most excellent masters degree is also recorded in Philadelphia in November, 1796,

and of this much the same lack of information is unfortunately the case. This much may be gathered, that probably, immediately prior to 1791 the "Ancients" lodges in the United States (and there is no record of the degree at this date elsewhere, that has been produced) began to confer a most excellent degree of some description and the supposition is at least reasonable, that it was installed in the work of their Royal Arch lodges, all of them at that time subsidiary to some symbolic lodge, in competition, or perhaps it might be better to call it, in emulation of the moderns, who were, and had been for twenty years including in their chapter, the super excellent degree which Dunckerly had received from the Scotch.

The name itself suggests this, being "Most" or a little more, even than "Super."

There have been, and we still have in two or three foreign jurisdictions, varying super excellent degrees. There is also the super excellent degree of the cryptic rite. None of these existing at this time, indicate any ritual connection, or lesson to be compared with the most excellent degree of the capitular rite of the United States which has a clearly recognizable identity, continuously from Jan. 1, 1797, as then presented by King Cyrus Chapter of Newburyport.

Unfortunately, we have no record of ritual, or even of reference, to indicate what constituted the super excellent degree of St. Andrews, neither have we any information or record of any ceremony, or qualification conferred at Newburyport.

All the evidence indicates that both St. Andrews and King Cyrus and in the case of the latter chapter it is positive, presented a most excellent degree, not obtained or even derived from the Ancients, and certainly not from Thomas Smith Webb.

Whether "the Marrow and something of the bone", as Chapman expresses it, was in their possession under the designation of "Super-Excellent", is purely conjectural. Nothing seems to have been preserved by either chapter bearing upon this, except the statement of Hurd that the work of the two chapters was "blended" and a further allusion that the work of Newburyport was preferred. These allusions both refer to the work in general and not to any particular degree. It is highly significant, that all the circumstantial facts indicate *transition*. No case is found anywhere of the conferring of both the super excellent and the most

excellent to the same candidate. No record has ever been shown of any chapter in any way considering or voting to discontinue the super excellent degree, or to adopt the most excellent degree, merely changes in the work in those early days, were, in all other known cases, referred to committees and acted upon by the body.

Then, too, we have the vote of Vanden Broeck Chapter to change the name of their super excellent to most excellent, to comply with the grand chapter. We also have the records of St. Andrews Chapter, where it is evident the name of the degree worked, was left unwritten with blank space for filling in, and was filled in, certainly with a different ink, and a much coarser pen, as "Most Excellent Master" at a later date.

The established facts are, in short, that the name "Most Excellent" first appears in the lodges of the "Ancients" of this country, and was not of record in the old country at that time. That the work is perhaps founded on the Scottish or "Modern" version of the super excellent, but in the absence of any actual knowledge of that work, will continue to remain in doubt. That the first known presentation of the most excellent degree identified with our degree of the present, was in King Cyrus Chapter, Jan. 1, 1797, and was followed before the end of that same year by its presentation in St. Andrews. That in August of that year Thomas Smith Webb came to Boston and witnessed the work of all the degrees, as then presented by both chapters, and that about two months later he published a monitor in which he gives the Scriptural quotations of the most excellent degree, but does not give any detailed ritual of it. That in a later edition he modified the biblical references, but continued to omit a considerable part of the degree following the prayer, which was in the early years given in different language, but in its essentials similar to the present work, which has not been changed in this jurisdiction since 1850.

The moral application of the lesson of this degree is sensed forcibly throughout the work. That the acceptance of our individual life work may prove to be acceptable in the sight of our God, is a most appropriate sequence to the Mark masters degree.

[The Royal Arch degree will be taken up in the next issue of the CRAFTSMAN.—ED.]

TRUTH

If some men sell their truth as wares
Like fakirs sell at county fairs.
While honor yet may be at stake
And others try your word to shake.
If for the truth you stand, what then
Shall govern acts, like men.
Except the truth?
Oh truth, thou hast no wares to sell
While thoughtless men their falsehoods
tell.
Is not thy mission something more?
Bring out for men thy boundless store
Of right, and when on earth thy name
Shall bring from men their loud ac-
claim,
They'll stand for truth.

THE CASE OF WILLIAM PRESTON

Bro. Preston was an expelled Mason, but as our order is more indebted to him for the development of its beauties than any other man since the time of the "immortal three" who formed the first Grand Lodge of Jerusalem, our readers will excuse our making this article somewhat diffuse.

Bro. William Preston was a Scotsman by birth, but removed to London, where he took up his permanent residence in 1760. He was entered, passed and raised among the "Antients", a society which had its origin in a schism and secession from the Grand Lodge of England. Preston's clear perception, however, soon convinced him that his party was not a legally constituted one, and he left them and applied for, and was received into, membership under the banner of the regular Grand Lodge of England.

With the utmost assiduity did he study the principles of our order, and a bright and successful student was he. He saw that the hidden treasures of Freemasonry required a more general development in order to be fully understood by the ordinary mind. To effect this was the chief object of his life, and how successful he was every intelligent brother knows.

At a certain hour daily he applied himself to the drawing of designs on his trestle-board, and so perfect were his plans that the craftsmen, wheresoever dispersed, have been since engaged in executing them, and have never been at a stand for want of employment.

On Thursday, May 21, 1772, in order to have the counsel and advice of the Craft, he gave a banquet, at his own expense, at the Crown and Anchor tavern in the Strand, London, to which he invited all the Masonic wisdom and talent of Great Britain to be present. According to his request, the brethren assembled early, and he was not slow in announcing the object he had in view in convoking them. He said that "Freemasonry, in order to preserve its standing, must spread its roots and expand its branches far and wide, for the purpose of extending its capabilities to meet the exigencies of the times." He then laid before them the result of a long and arduous labor; the present system of lecturing (a reconstruction of the old) as practised in England in the beginning of the present century, whence it was introduced to the United States by Bro. T. S. Webb. It was discussed seriatim, approved and adopted. Brother Preston then became exceedingly popular, and was employed as an assistant under Brother Heseltine, grand secretary, who wished at that time to publish an improved edition of the Book of Constitutions which would bring down the history of Freemasonry to his own time. Considering Brother Preston the most eligible to prepare the work for the printer, he gave him the entire charge of it and free access to all the documents and papers of the grand lodge. When the most laborious part of the work was performed, and it was nearly ready to go to press, Brother Heseltine wanted to give an acquaintance of his, a Brother Noorthouck, treasurer of the Lodge of Antiquity, an interest in its publication, and appointed him to assist Preston in completing it. Brother Preston having done all the work of selecting, arranging, etc., thought he was entitled to the individual honor of

his labors and declined the offer, when the job was taken from him altogether and given to Noorthouck. Seeing that the honors he had so well earned were taken from him and given to another, who had no right whatever to them, he remonstrated warmly and threw up the office of assistant grand secretary in disgust, and, some say, withheld a part of the material he had collected for the book. This displeased Brother Heseltine, who was not long waiting for an opportunity of resenting the offense which Preston had given him, and the latter was arraigned for a violation of the laws of the grand lodge in attending a sermon at church in Masonic costume; and in his defense Brother Preston said that this regulation of the grand lodge—the one which they said he had violated—was "the height of absurdity and could not be admitted by any person who professed himself a friend to the society." He also said that "the Lodge of Antiquity had its own peculiar rights, formally secured to it at the revival in 1717, and was determined to preserve them inviolate, and it was very questionable if the grand lodge was empowered to make laws binding on a lodge which had acted on its own independent authority from a period long anterior to the existence of that body." On the 30th of January, 1778, he (Brother Preston) was "expelled from the grand lodge and declared incapable of attending the same or any of its committees."

In 1787, when the Duke of Cumberland was grand master, the case of Brother Preston was submitted to the grand lodge, when then, in a better and more Masonic spirit, reconsidered all its former proceedings and reinstated Brother Preston to all the rights and honors of Freemasonry.—*The Freemason*.

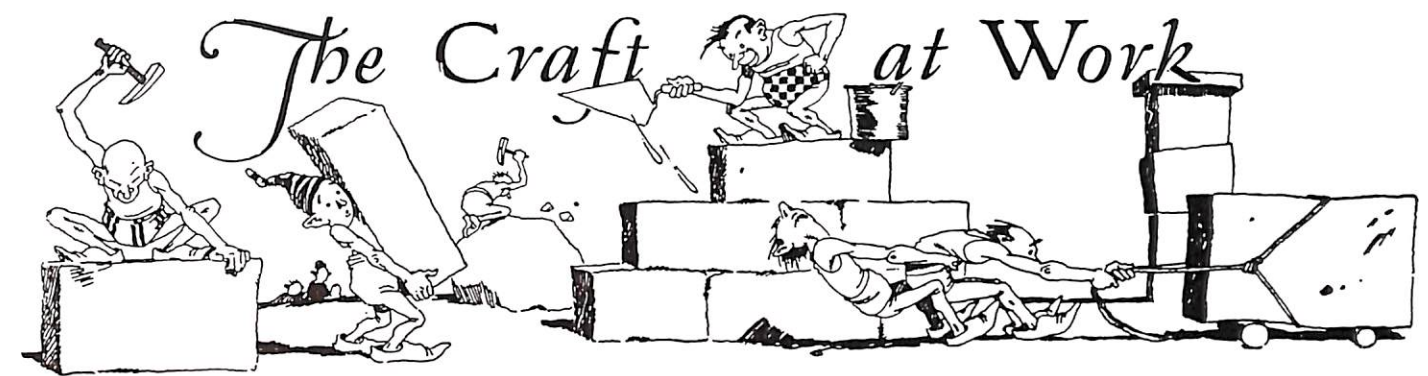
NOW In the light of past events it would be interesting to have the accounts by their contemporaries of some of the distinguished men whose memory the Craft is pleased to honor now that they are dead.

Doubtless in their day Washington and Franklin, Paul Revere, Henry Price and many of "the fathers" had their critics, notwithstanding the eulogistic showers shed about their names by succeeding generations. Human nature wouldn't be human nature otherwise.

Which brings us to the point of these remarks. Why not give recognition to some of the living brethren while they yet live, so that the present generation may know who the men are who lead the Craft to-day?

There are quiet men a-plenty serving Masonry assiduously, and with unselfish devotion, dealing with its problems intelligently and maintaining all the high traditions of the past. These worthies should be known and honored by all. The inspiration of their example should be made manifest to the whole body of the membership.

Recognition of talents, while perhaps not sought by the most zealous of the sons of Hiram, is none the less a tribute to worth. Better a bouquet now than a wreath on the casket; for as one witty G. M. has truly said: "A little taffy while a man lives is worth more than a lot of epitaphy after he dies."

APRIL ANNIVERSARIES
DECEASED BRETHREN

Henry VII, King of England, who was crowned in 1485, and who presided as grand master at a lodge held in his palace in 1502, died at London, in April, 1509.

Edward Gibbon, author of *The Decline and Fall of the Roman Empire*, and a member of Lodge of Friendship No. 6, London, Eng., was born April 27, 1737.

Mrs. Elizabeth Aldworth, the "Lady Freemason," died at Cork, Ireland, in April, 1773.

Joseph Brant (Thayendanege), Mohawk Indian Chief, was made a Mason in London, Eng., April 26, 1776, in a lodge meeting at "The Falcon."

The famous Voltaire was made a Mason in the Lodge of the Nine Sisters, Paris, France, April 7, 1778.

Maj. Gen. John P. G. Muhlenberg, an Episcopal minister in Virginia at the outbreak of the Revolutionary War, became a member of Lodge No. 3, Philadelphia, April 13, 1779. His statue was placed in National Statuary Hall of the U. S. Capitol in 1881 by the State of Pennsylvania.

Gen. George Washington became Charter Master of Alexandria (Va.) Lodge No. 22 when the charter was issued to it by the Grand Lodge of Virginia, April 28, 1788. After his death this lodge became known as Alexandria-Washington Lodge No. 22.

George Clinton, fourth Vice President (1804-12) and prior to that time Governor of New York for many years, died at Washington, D. C., April 20, 1812. He was a member of Warren Lodge No. 17, New York City. His statue appears in National Statuary Hall, having been placed there by the Empire State in 1873.

Gen. John Tipton, Grand Master of Indiana (1820-21; 1828-29) and known as the "Ensign Hero" of Tippecanoe, died at Logansport, Ind., April 5, 1839.

Rev. Jonathan Nye, Congregational minister, Grand Master of Vermont (1815) and second General Grand

Master of Knights Templar, U. S. A., (1928-35), died at Fort Madison, Iowa, April 1, 1843.

Rear Admiral George W. Baird, U. S. N., Grand Master of the District of Columbia (1896) and a Thirty-third Degree member of the Southern Jurisdiction, was born in Washington, D. C., April 22, 1843.

David Daggett, U. S. Senator from Connecticut (1813-19) and Judge of the state supreme court (1826-32), died at New Haven, Conn., April 12, 1851. He was a member of Hiram Lodge No. 1, New Haven, serving as Master 1796-99, and as Deputy Grand Master of Connecticut 1798-1810.

Clarence D. Clark, U. S. Senator from Wyoming (1895-1917) and a Thirty-third Degree member of the Southern Jurisdiction, was born at Sandy Creek, Oswego County, N. Y., April 16, 1851.

Albert Pike, eighth Grand Commander of the Southern Supreme Council, was made a Deputy Inspector General for Western Tennessee, April 12, 1854. On April 25, 1857, he became Honorary Inspector General in special session at New Orleans. His death occurred at Washington, D. C., April 2, 1891.

Thomas Hubbard Caswell, eleventh Grand Commander of the Southern Supreme Council, became a Knight Templar in Sacramento (Calif.) Commandery No. 2, K.T., April 11, 1855.

Thomas Hart Benton, U. S. Senator from Missouri (1821-51), the first Senator to serve for thirty consecutive years, died at Washington, D. C., April 10, 1858. He was a member of Missouri Lodge No. 1, St. Louis, and his statue appears in National Statuary Hall.

George M. Bibb, Grand Master of Kentucky (1804), U. S. Senator from that state for many years, and Secretary of the Treasury under President Tyler (1844-45), died at Georgetown, D. C., April 14, 1859.

Lloyd E. Smith, Deputy of the Southern Supreme Council in West Virginia (1927-29), was born at Mid-

dlebourne, W. Va., April 23, 1862, and was passed in Phoenix Lodge No. 73, Sistersville, W. Va., April 9, 1895.

William F. Cody (Buffalo Bill) was passed in Platte Valley Lodge No. 32, North Platte, Nebr., April 2, 1870.

Gen. Joseph Lane, Governor of Territory of Oregon (1849-50), U. S. Senator from that state (1859-61) and a member of Center Lodge No. 23, Indianapolis, Ind., died at Roseburg, Ore., April 19, 1881.

David B. Henderson, U. S. Representative from Iowa (1883-1903) and Speaker of the House for two terms, was exalted in Dubuque (Iowa) Chapter No. 3, R. A. M., April 29, 1889.

Charles B. Aycock, Grand Orator of the Grand Lodge of North Carolina (1897) and Governor of that state (1901-05), was raised in Wayne Lodge No. 112, Goldsboro, N. C., April 4, 1892. He died April 4, 1912.

The Earl of Kintore, Governor of South Australia (1889-95), was elected Grand Commander of the Scottish Rite Supreme Council of Scotland, April 11, 1893.

Zebulon B. Vance, Governor of North Carolina (1862-66; 1876-78), U. S. Senator from that state (1879-94) and a member by affiliation of Phalanx Lodge No. 31, Charlotte, N. C., died in Washington, D. C., April 14, 1894.

Robert M. La Follette, Sr., Governor of Wisconsin (1901-06) and U. S. Senator from that state (1906-25), became a member of Wisconsin Consistory, April 10, 1902.

On April 7, 1905, the body of John Paul Jones, Father of the American Navy, was discovered in an abandoned cemetery in Paris, France, disinterred and brought to this country, where it was placed in a crypt at the Naval Academy, Annapolis, Md. Commemorative services were held April 24, 1906.

George W. Glick, eighth Governor of Kansas (1883-85) and a member of Washington Commandery No. 2, K.T., Atchison, Kans., died April 13, 1911. He is represented in National Statuary Hall at Washington, D. C.

Luther Burbank, horticultural scientist and a thirty-third degree member of the Southern Jurisdiction, died at Santa Rosa, Calif., April 11, 1926.

LIVING BRETHREN

Marshall William Wood, Past Grand Chamberlain and Emeritus Member of the Southern Supreme Council, was initiated in Apollo Lodge No. 642, Chicago, Ill., April 10, 1873. On April 17, 1879, he was made a Royal Arch Mason in Euphrates Chapter No. 15, North Platte, Nebr., and on April 19, 1879, was knighted in Mt. Lebanon Commandery No. 6, K.T., Grand Island, Nebr.

Frank B. Kellogg, Secretary of State in the Coolidge Cabinet and former Ambassador to Great Britain, was initiated in Rochester (Minn.) Lodge No. 21, April 12, 1880, and on April 19 received the Fellowcraft Degree.

Doyle E. Carlton, Governor of Florida, was initiated in St. John's Lodge No. 37, De Land, Fla., April 27, 1909.

William H. Murray, Governor of Oklahoma, became a Mason in Tishomingo (Okla.) Lodge No. 91, April 24, 1911, and received the Thirty-second Degree at McAlester, April 27, 1911.

Warren E. Green, Governor of South Dakota, became a member of Sioux Valley Lodge No. 125, Castlewood, S. Dak., April 17, 1918.

Floyd B. Olson, Governor of Minnesota, received the thirty-second degree at Minneapolis, April 2, 1920.

Pat M. Neff, former Governor of Texas, received the thirty-second degree at Austin, April 14, 1921.

The Earl of Harewood (former Viscount Lascelles), son-in-law of King George V, was appointed Senior Grand Warden of the United Grand Lodge of England, in April, 1925.

Hamilton F. Kean, U. S. Senator from New Jersey, received the three Masonic Degrees in Essex Lodge No. 49, Elizabeth, N. J., by special dispensation of Grand Master William T. Vanderlipp, who attended the ceremonies on April 10, 1929.

SIX LIVING P. M. OF

SAME NAME

Plano Masonic Lodge No. 763, of Plano, Tex., has the unusual distinction of having six living past masters of the same name and of the same lodge. They are: T. F. Hughston, of that city; two of his sons, Wallace Hughston, Deputy Grand Master of the Grand Lodge of Texas, and Tom Allen Hughston, both of McKinney; two nephews, A. P. Hughston and Tom L. Hughston, and a great nephew, O. N. Hughston, a son of A. P. Hughston.

THE OLD GRAND TEMPLE

Due to natural decay, slight subsidences of the soil caused in some degree by the vibration of the Tube Railway underneath the building, the Board of General Purposes of the United Grand Lodge of England has finally recommended the demolition of "The Old Grand Temple," in London, Eng.

ENGLISH LODGES INCREASE

Reports for the past three months show that the Grand Master of the Grand Lodge of England has issued the following warrants for new lodges, one in London; two each in the Provinces of Lancashire (E.D.) and Kent, and one each in Cheshire, Devonshire, Dorsetshire, Surrey and Yorkshire (W.R.).

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of the George Washington Masonic Memorial there on May 12.

By invitation of the Grand Lodge of Virginia, the Grand Lodge of Missouri will open a specific communication on May 11, within the tiled precincts of the Memorial. This will be the first time in its history that the Grand Lodge of Missouri has held a communication outside the borders of its own jurisdiction.

ROYAL BENEVOLENT

INSTITUTION

The ninetyeth Anniversary Festival of the Royal Masonic Benevolent Institution, held at the Connaught Rooms in London, Eng., on Feb. 24, 1932, yielded total donations of over £72,324. The Duke of Portland presided. The Duchess of Portland was also present and presided in the Princess Room. At the close of the festival the Earl of Harewood, patron, treasurer and trustee of the institution, expressed his thanks for the very satisfactory results of the festival which he said would enable the committee to carry on the work along the lines adopted for the present unhappy times.

The first care of English Freemasonry in every New Year is to make provisions for about 1,900 annuitants living all over the world. These annuitants are members and widows who are dependent upon the Royal Masonic Benevolent Institution through old age, incapacity or distress.

ANNIVERSARY OF

DESAGULIERS

The February 27th issue of *The Freemason*, London, Eng., directs attention to the anniversary of the death, in February, 1744, of Dr. Desaguliers, one of the most illustrious leaders of the Masonic order. Campbell Lee, of England, has recently compiled a memoir with the title, "Desaguliers, of No. 4," and dedicated it to the members of Lodge No. 4, of which the renowned leader was a member.

Dr. John Theophilus Desaguliers

was elected Grand Master of the Grand Lodge of England in 1719. *The Freemason* quotes John Stokes, a well known English Masonic historian: "All at once," says Stokes, "Freemasonry took on a new form and a more extensive outlook. Even more noteworthy," he says, "is the fact that up to the time of Desaguliers' entrance, the majority of the members of the Craft were persons of comparatively little importance and of no great influence, whereas soon afterwards there was a large influx of men of standing in the domains of society and science and letters. Starting from the Mastership of the Duke of Montague we find that most of the peerage and gentlefolk of the country joined the Craft. All these circumstances point to the enormous influence exerted by Desaguliers in improving the status of the Order by bringing into it initiates of the most desirable kind."

A zeal for "absolute freedom from dogmatic religious assertion," a cosmopolitan viewpoint and a spirit of universality marked the period of twenty formative years of the newer Freemasonry under the guiding ideality of "Desaguliers of No. 4."

Aside from the philosophy which he built into Freemasonry, Dr. Desaguliers, when installed as grand master, immediately "renewed the old regular and peculiar toasts and healths that are used at every feast of the Craft to this day in English Freemasonry." Much of his time was devoted to inculcating the principle of charity from which has grown the great benevolent institutions, hospitals and other activities now fixtures in Masonic life throughout the world.

In a recent address Campbell Lee declared that Dr. Desaguliers is deserving of a better recognition than he has so far received from the Craft. He suggested that the facts of his great work be taught in every lodge in the land and immortalized in bronze or marble in the new Memorial Temple in London. As a further commemoration Brother Lee would place a tablet in the Chapel of the Savoy where, quoting

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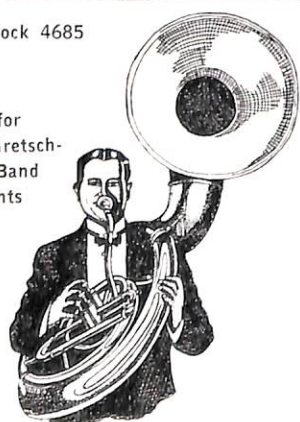
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**ADDRESS FROM THE
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TO THE FREE MASONRY**

OF THE UNITED STATES OF AMERICA
AND TO THE AMERICAN NATION
On the Occasion of the Second Centenary of the Birth of George Washington
The Grand Orient de France, faithful to the lofty Ideal of Universal Free Masonry, intends to celebrate those among the eminent Free Masons who, through their great dignity, their unselfishness, the services they rendered to mankind, have made their names an ornament to our Order.

Two centuries have elapsed since, on February the 22nd, George Washington was born in Virginia, who, through the greatness, the splendour of his public action, and the virtue of his private life, is an honour to his land, and has shown himself one of the greatest among great men.

As clever an administrator in peace time as he had been a brave soldier during the war of Independence, he wisely and strongly organized his country after he had liberated her from foreign domination.

His work once accomplished, as modest as he was distinguished, he deliberately left the highest post in the Republic, to retire, in the simplest manner, among his family.

Was there any age or country, where a more wonderful example of abnegation, of disinterestedness, of courage, of higher wisdom is to be found?

Therefore we, Free Masons of the Grand Orient de France, find our pride in the fact that one of the best who ever was among us, the Bro. Lafayette, has had the great honour to fight at his side for the cause of Liberty.

On the occasion of this memorable anniversary, we want to join the American Free Masons, in order to exalt our Illustrious Bro. George Washington; and, free citizens of the French Republic, we wish to share with the free citizens of the great Republic of the United States of America, the joy of celebrating the noblest among its sons, and to bow with admiration and respect before the pure glory of his genius.

THE CONSEIL DE L'ORDRE,
Du Grand Orient De France.

At its sitting of the 1st November, 1931, the Council decided that in the course of the yearly Assembly of the Order, which will take place in September next, a solemn meeting be specially devoted to the celebration of the

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second centenary of the birthday of the illustrious Bro. George Washington, all the delegates of the lodges of the Grand Orient being present.

AHAB'S PALACE

Sir Charles Marston discussed recently the new discoveries during the excavations at the palace of King Ahab at Samaria which are being made by the Palestine Exploration Fund and Harvard University. It has recently been established that the courtyard of the palace was over 400 feet square, and that the whole building was apparently planned on the same impressive scale.

"Ample evidence has been found," Sir Charles said, "of the very close connection between Ahab and the Phoenicians. It was these people who, nearly a hundred years earlier, took a leading part in the building of Solomon's Temple at Jerusalem. They were, indeed, a nation of builders, and the excavations at Samaria have revealed masonry which is stated to be the finest yet found in Palestine.

"The great temple has gone long ago. The base of the famous Wailing Wall is the only possible part remaining, and as the temple site is now a Moslem holy place it cannot be excavated. It is, therefore, of exceptional interest to find some corroborative evidence from an independent source which bears out the Bible description of this great building."

Mr. J. W. Crowfoot, who is directing the expedition, states in his report that in the south wall of the palace the stones are smoothly dressed and the jointing is admirable. The coursing is not continuous like that in the city wall, and very small patch stones are used to fill up the gaps. The patchwork in this wall is a triumph of meticulousity. A series of terrace rooms and several large cisterns hewn out of the solid rock have also been found.

"These excavations," Mr. Crowfoot has added in his report, "promise a flood of light on the period of the Israelite kingdom. The royal palaces are unique in Palestine, and were conceived on the same scale as the palaces of the great kings of Assyria. Baskets full of Israelite pottery were recovered from tombs, and amongst them was an unusual footbath. This was of coarse red-burnished ware with four handles, and having in the middle a flat foot rest raised on two pillars exactly like the rest used by shoeblacks.

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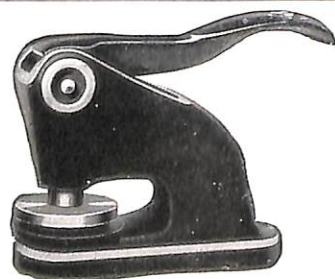
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tombs, which suggests that they too
were used for ritual ablutions."

**FRENCH GRAND OFFICER
INSTALLED IN
ENGLISH LODGE**

According to a recent issue of *The Freemason*, London, Eng., Mr. W. Hewson, Provincial Grand Master of the National Grand Lodge of France, was installed as master of the old English Lodge of Regularity No. 91. He performed assiduous work in helping to form La Grande Loge Nationale, which was recognized by the Grand Lodge of England in 1914. Thirty lodges and seven chapters are now working under the French Constitution.

Among those who attended the installation ceremonies were Pro Grand Master Lord Amphthill; Sir Colville Smith, Grand Secretary, and A. Burnett Brown, Grand Superintendent of Works.

Lord Amphthill spoke in part as follows:

"I have come here to honor and pay my respects to La Grande Loge Nationale, and I think it is not only interesting but important, and a valuable circumstance, that Mr. Hewson should be master of that old English Lodge of Regularity when he holds the high office of Provincial Master under La Grande Loge Nationale. That means a valuable link between the two countries. Ever since La Grande Loge Nationale has existed it has done important work.

"Think what it means for a young Englishman going out to France to find himself at once in association with that Freemasonry and to have the opportunity of making a wide circle of friends. Think what an advantage it is through the medium of Freemasonry to be enabled to get into touch with citizens of that country—with Frenchmen whom he would never have met otherwise. Don't forget that La Grande Loge Nationale rendered great assistance during the war to our soldiers who were Freemasons. They gave them the kindest of hospitality. You have now your master a liaison officer between England and France, and I hope you will make use of him."

MASONRY IN AMERICA

Modern Freemasonry traces its origin to the establishment of the Mother Grand Lodge in London on June 24, 1717, when four of the then existing lodges assembled at the Goose and Gridiron and elected Anthony Sayer as the first grand master. The American Colonies were already a flourishing domain. Boston, New York and Philadelphia were thriving cities, marking the spots where Freemasonry was to

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thrust deep, firm and lasting roots in the western world. Our earliest traces of American Freemasonry are found in Philadelphia, where Benjamin Franklin, who was to become a Mason the following year, carried a reference in his *Pennsylvania Gazette* of December 3-8, 1730, "several lodges of Freemasons erected in this province." He himself was to achieve the honor in 1734 of printing America's first Masonic book, a reprint of Anderson's *Book of Constitutions*, first published in London 1723.—Hugo Tatsch.

**NORTH CAROLINA LODGE
OF MASONIC RESEARCH**

The North Carolina Lodge of Research No. 666, of Monroe, N. C., consecrated February 10, 1931, recently reported its first year's work to the grand lodge. In addition to its regular stated communications the lodge held eleven educational meetings, several of which were held in lodges in different parts of the state. At all of these meetings papers of value were read and discussed. The minutes show that approximately 2,000 attended these meetings which is an indication that the Masons of the Tar Heel State are interested in educational Masonic research work.

Some idea of the matter that has been studied may be had from the following titles: "The Landmarks of Freemasonry," "Some Aspects of Masonic History," "William Preston," "The Triangular Theory of the Origin of Freemasonry," "The Story of St. John's College and Oxford Orphanage," "Army Lodge 'A', A.F. & A.M.," "The Ethics of Freemasonry," "Freemasonry and Judaism," "Story of the Stevenson Work of Freemasonry," "History of St. John's Lodge No. 1," "The Principles of Freemasonry," and "666."

A book review has been printed which contains the prepared papers and several of the discussions.

As the lodge progressed with its meetings the Associated Press was supplied with data and hundreds of individuals were furnished with information of a Masonic nature from the library of the lodge.

**NATIONAL SOJOURNERS
CHANGE MEETING PLACE**

Because of unforeseen conditions at Kansas City, Mo., the dates of the twelfth annual convention of the National Sojourners has been changed to June 2, 3 and 4. The meeting of national officers will be held at the Muehlebach Hotel, of that city.

In view of changed dates it is requested that each sojourner take note and govern himself accordingly.

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THREE VETERANS

The records of Massachusetts Freemasonry disclose some interesting incidents from time to time. It is more than an incident, however, when the fact is called to the CRAFTSMAN's attention that three men have held office as secretary of their lodge continuously since 1877-87 respectively. It is a significant historical event.

The secretaries are: John Marno, Baalbec Lodge, 1877; Lucius O. Dealey, Pentucket Lodge, 1877, and Charles C. Littlefield of Joseph Webb Lodge, 1877.

All three men are held in highest respect by their fraters, and it is the universal wish that they be long spared to serve the lodge to which their allegiance has been so loyally given.

JUDGE AND DEFENDANT AT SAME BANQUET

Judge Joseph Zottoli of the municipal court, Boston, and Robert Pettilo, 61, of 18 Porter street, a Negro, were both at the head table at a Masonic banquet at Masonic Temple on a recent Wednesday night in different capacities, and they conversed a few minutes at the bench in court while trying to recollect having seen one another. They finally admitted that each might have been at the banquet.

Pettilo visited court charged with keeping and exposing liquor and was asked by the judge when he worked last, Pettilo promptly replied, "Last night, judge."

"Where?" asked the court.

"At a banquet at Masonic Temple."

"What part of the hall did you work in?"

"Right at the head table, judge."

"Well, do you see any one in court that was there?"

"No sir, I don't," answered Pettilo.

"Well our failure to recognize one another is mutual at any rate," said the judge, "but if I told you that I was at that table, would it help your recollection?"

"Well," said Pettilo, scratching his head, "if you says you was there, judge, why mebbe you was there, judge."

Pettilo was found not guilty. Ella Josephs, his landlady, accepted responsibility for liquor the police found at Pettilo's home. She was given a suspended sentence.

MAJOR C. WOOLMER WILLIAMS (London correspondence)

Major C. Woolmer Williams, who died recently, within a few days of his eighty-first birthday, was the "father"

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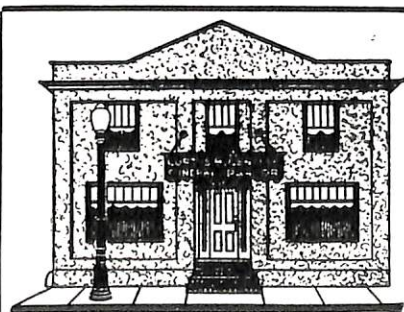
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of the Honourable Artillery Company, which he joined on March 18, 1869, and he had been an honorary officer of the Old Guard of New York since 1888. He was the author of "Incidents in the History of the H. A. C., 1537-1887," the dedication of which was accepted by Queen Victoria. Educated at Hackney and Heidelberg, he had been a freeman of the City of London since 1875, and he was senior Liveryman of the Blacksmiths' Company. He had been a Freemason for nearly 60 years, having been initiated in the Star Lodge, 1275, of which he was a Past Master, and for many years the secretary. He was Founder and first Master of the Con Amore Lodge, 3633; Founder of St. Martin's-le-Grand Lodge, and Past Deputy Grand Sword Bearer in the United Grand Lodge. He was Past First Principal of three Royal Arch Chapters, an Officer of the Supreme Grand Chapter; a Past Master in the Mark Degree; and a member of the 20th Degree of the Ancient and Accepted Rite.

ANCIENT YORK, NASHUA

At the annual communication of Ancient York Lodge, No. 89, A. F. & A. M., held Tuesday, March 15, 1932, in Masonic Temple, Nashua, N. H., Worshipful Master Edward Stewart Lyon in the East, the following officers were elected, and appointed for the ensuing year: W. M., Clarence Herman Wright; S. W., Sumner Dearborn Webster; J. W., Sidney Francis Baker; Treasurer, George Francis Blood; Secretary, Charles Melancthon Foote; Trustee, Herbert Edward Kendall; Member of the Masonic Board of Relief, Charles Melancthon Foote; Senior Deacon, Arlon Wellington Jennison; Junior Deacon, Howard Leon Allen; Senior Steward, George Alexander Gardner; Junior Steward, Maurice Howard Whidden; Marshall, Ralph Clinton Ellsworth; Chaplain, Rev. Charles Bruce Fisher; Tyler, John Perley Morrill.

The installing officer was Past Master Alfred Kilburn Nichols, assisted by Worshipful Brother, John Alexander Lyon, both of Ancient York Lodge.

An interesting feature of the evening, something out of the usual, and not occurring very often, was the presentation of a past master's jewel to the retiring master of the lodge, Edward Stewart Lyon, by the oldest past master of Ancient York Lodge, John Alexander Lyon, father of the youngest past master.

The father, John Alexander Lyon, was accorded the privilege of raising his son, Edward Stewart Lyon, also, installing him as master of the lodge. It is believed that this is a feature in Masonry seldom witnessed.

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MASONIC ITEMS

The Grand Lodge of the Philippine Islands, at its recent communication, rejected the petitions for fraternal relations by the Symbolic Grand Lodge of Germany and the Gran Oriente d'Italia (London). Action on similar requests from the Grand Lodge of Bolivia and several Brazilian Grand Lodges was postponed.

The February meeting of St. Andrew's Lodge, Halifax, Canada, was its 2,300th regular meeting since its establishment in 1750. Numerous emergent meetings are not included in the above figure. *The Freemason*, Ontario, Canada, in its February, 1932, issue states that "no other lodge in the Empire overseas can match this record!"

Brother O. P. Bloss, 33°, reelected February 23, for another term, has served as secretary of the Scottish Rite Bodies of Kansas City, Mo., for a quarter of a century. He is eighty-three years of age and is regarded by his brethren as a pioneer in Scottish Rite work in that community. His simple life—living without stress and hurry and being careful in what he eats—accounts for his good health, steady hand, accuracy in his work and jovial good humor.

Maj.-Gen. Thomas C. P. Calley, Provincial Grand Master of Wiltshire since 1927, died suddenly on February 14, 1932, at Burderop Park, Swindon. He was born January 28, 1856, at Bath, and initiated as a "Lewi" in the Apollo University Lodge No. 357, Oxford, in 1874. Major-General Calley was a member of a number of English lodges, several of which he founded, and was affiliated with other Masonic bodies, to which he devoted much time.

The grand lodge library report, part of the annual report of the Grand Lodge of Ireland for 1931, describes the receipt of a Masonic apron of unusual interest. Mrs. Sewell, daughter of Dr. Charles G. Magill, was the donor. Her father was initiated in 1878 in a lodge at Cookstown and the apron was left to him by his father, Dr. William Magill, who was initiated in the same lodge, and who is said to have worn it as a delegate from Ireland to a Masonic function in England at the coronation of George IV.

The report also calls attention to gifts from the Grand Lodges of California, Delaware, New Jersey, New York and Wisconsin.

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Wild Rose Lodge No. 274, Wild Rose, Wis., claims the unique distinction of having three generations of the same family as members—John A. Jenks, 78, his son, L. A. Jenks, 52, and his grandson, Alfred Jenks, age 21.

The relations of amity which were interrupted in 1916, between the United Grand Lodge of England and the Grand Lodges of Hamburg, Frankfurt and Bayreuth, Germany, have recently been resumed.

A BRITISH APPOINTMENT

Most Eminent and Supreme Grand Master of the United Orders of the Temple in Great Britain and Ireland, H. R. H. The Duke of Connaught and Strathearn, K. G., G. C. T., etc., has appointed the Earl of Harewood, K. G. & D. S. O., etc., to be Most Eminent and Supreme Pro-Grand Master in succession to the late Major-General T. C. P. Calley.

He will be installed on April 22nd.

The Earl of Harewood is the son-in-law of King George V. of Great Britain and maintains a keen interest in the Craft as so many members of the British royal family have done both in the past and present.

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On the edge of dry land, which rises out of the flood stretching from horizon to horizon, there are little heaps of what appears to be wreckage. It is not wreckage. Each heap has a few wooden benches, a rude table, a little cupboard, a small iron cauldron set upon a hollowed clay base which is blackened with smoke. But the cauldrons are cold and have been cold for weeks. For there is no fuel to burn beneath them. The flood has taken everything.

Each of these heaps is all that is left of a home and a farmhouse. The rest lies under the flood, where lie also the harvests which were planted and never

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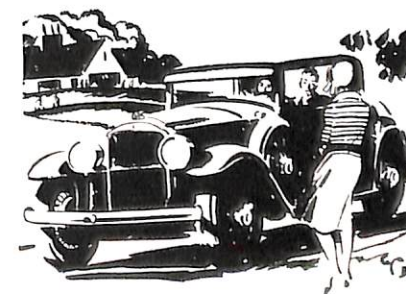
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reaped. About every such heap of sal-
vage clusters a group of human beings,
—a man, a woman, and children, and
perhaps an old man or woman, but of
these there are not many. For the most
part the groups are fathers and moth-
ers and their children. There is a sort
of subdued quarrel going on between
these fathers and mothers, or else there
is a dreadful silence. What is this
quarrel?

Here is a father, a young father,
casting surly looks at his young wife.
They must have married very young,
because, although all these five children
are theirs, the eldest child is not more
than eight, and the father is not more
than twenty-six or seven, and the
mother younger. The father is strong
and brown, albeit very thin now. But
he is such a man as one sees anywhere
in a countryside, a man who loves his
land and takes pride in his good
ploughed fields and in his heaps of
yellow grain and in all his good prod-
uce. He takes pride in it all because
it is the fruit of his labor and he is
proud to be thrifty and able. He has a
grave, somewhat hard face, but it is a
good face, even now when it is surly,
and the eyes are honest though full of
despair.

The mother does not look at him ex-
cept secretly, and then she turns
quickly away. She has been a pretty,
round-cheeked country maid, and her
feet are unbound and her whole body,
if it were not so thin now, would be
well shaped and strong. But her eyes
are sunken and her black hair is rusty
and tousled by the wind, for she has
not combed it for many days. Her lips
are dry and grey, although she con-
stantly passes her tongue over them
to wet them.

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the children continually. Two of them

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never leave her. One is at her breast,
that is now but a poor shrivelled bit of
skin. Yet the little pale creature she
holds to her is comforted by it, even
though it is empty, and moans a little
more softly for a time. The other child
is a little girl, two years old, a small,
shrunk creature who remains per-
fectly silent and motionless in the
mother's arm. The other three chil-
dren do not move much, but when one
of them creeps away a little or goes
near the water's edge the mother cries
out and is not satisfied until she has
every child within reach of her hands.

Especially is she restless thus at
night. She sleeps almost none at all,
and she has all of the children about
her. A score of times she wakes out of
her doze and passes her hands quickly
over the children. Are they all there—
the five of them? Where is the other
girl? Yes—here she is—they are here.
If the father so much as moves she calls
out sharply, "What are you doing?
What is wrong?"

Sometimes the father breaks into a
bitter curse on her. She knows why he
curses her. She does not answer a
word. She only keeps the children by
her and counts them over and over in
the darkness.

When morning comes she tries to
make a bustle as though she had much
food to prepare. She dips up some of
the cold river water and mixes it in a
gourd with a little of the flour they
have left. She tries to say cheerfully,
"There is really more flour left than I
thought. There is enough to last us for
many days."

She manages so that the largest por-
tion goes to the father, and she hushes
the clamouring of the two older boys in
a sort of terror, glancing again and
again at the man, who stares at them
all sombrely and says nothing. Her
own share is least of all, although she
makes a loud supping over it. If she
can she takes nothing, pretending that
she is not hungry, that she has an in-
ward pain. If she can seize a moment
when the man's back is turned she feeds
the two little ones hastily and secretly.

But the father is not deceived. He
roars at her if he sees what she has
done, and he cries, "I will not let you
starve even that one of these shall
live!"

He is not satisfied until he sees her
hold her bowl to her lips. She takes
the sops small and mincing, to make it
seem more.

But in spite of all her contriving the
man knows how small their store is and
how the children clamour for food.
They will not always heed their
mother's hushing, and the two boys
sometimes break into wailing. They
were stout and rosy once and had a

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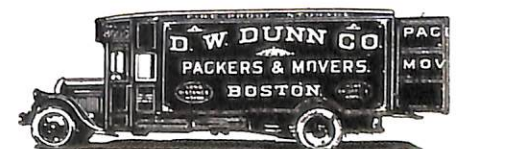
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ways all they needed to eat, and they do not understand how it is that the water has come and covered over the land like this, and to them it seems their father must think of a way.

He goes and sits by the water's edge then, and holds his hands over his ears while his sons wail. It is at such times that the mother's face is fixed in its terror, and she beseeches her sons, whispering to them, "Do not make your father hopeless! Be still—be still!"

Seeing her face they are frightened into silence, sensing danger but not knowing what danger.

Thus the silent, dreadful quarrel goes on between the father and mother. Every day the flour is less in the basket and the flood does not recede. Every night the mother counts her children in the darkness.

But she cannot go sleepless for ever. There comes a night when her starved body sleeps and she does not know it. She has her arms outspread over the children. But she does not know it when the father stirs and whispers to the two little silent girls. They follow him trustingly to a little distance. He comes stumbling back after a while, alone, and lies down in the darkness. Once or twice he sighs heavily, and each sigh comes from him like a groan.

In the grey dawn the mother wakes suddenly. She is in terror, realising even before she wakes that she has been asleep. Her hands fumble over the children—where are the other two? She screams and leaps to her feet, suddenly strong. She rushes to her husband, seizes him, shrieks at him, "Where are the two children?"

He is sitting crouched on the ground, his knees drawn up, his head upon his knees. He does not answer.

The mother is beside herself. She is weeping wildly, and she shakes the man by the shoulder and screams at him, "I am their mother! I am their mother!"

Her screaming wakes everyone in that wretched encampment. But there is no sound of a voice. Everyone knows what this quarrel is. There has been this quarrel everywhere. The mother breaks into dreadful moans, and she gasps out, "Could a mother ever have done such a thing? It is only fathers who do not love their children—who begrudge them a little food!"

Only then does the sullen man speak. He lifts his head from his knees and looks at the woman in the grey dawn, and he mutters, "Do you think I did not love them?" He turns his head away, and after a while he says again, "They are finished their starving!" He weeps suddenly and noiselessly, and, seeing his twisted face, even the mother falls silent. — PEARL S. BUCK (Nan-king).

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